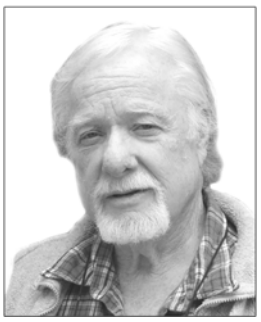
SMITH'S REPORT

On the Holocaust Controversy

No. 147 **www.Codoh.com** **February 2008**



Challenging the Holocaust Taboo Since 1990

Jürgen Graf: An Interview

By Richard Widmann

In January, I was fortunate to be able to conduct the following interview with leading Swiss revisionist researcher, author, and scholar Jürgen Graf. Graf is the author of numerous articles and wrote the devastating analysis of Raul Hilberg's work, The Giant with Feet of Clay. *He has also co-authored with Carlo Mattogno several of the most important analyses of various concentration camps, including:* Treblinka: Extermination Camp or Transit Camp?, Concentration Camp Majdanek: A Historical and Technical Study, *and* Concentration Camp Stutthof and Its Function in National Socialist Jewish Policy. *Jürgen Graf was born in Switzerland in 1951. He studied Scandinavian and Romance languages, and English, at the University of Basel, where he was awarded the degree of Magister. He taught German* for four years *at the Chinese Culture University in Taipei, Taiwan. He has researched and authored various revisionist works since 1991. In 1998, he was, on account of his revisionist books and related writings on the Holocaust, sentenced to 15 months imprisonment without probation at Baden, Switzerland, on the ridiculous charge of "racial discrimination." Since 2002, Graf lived in exile. Most recently, he has been living in Russia with*

Jürgen Graf

his wife Olga, a historian from Minsk. He earns his living as a translator from numerous languages into German.

Richard Widmann: *What have you been working on recently?*

Jürgen Graf: Unfortunately circumstances do not allow me to carry out any research. Since 2002, I have only published about ten articles, most of which appeared in *Vierteljahreshefte für freie Geschichtsforschung*. As you know, there will be no more issues of this fine journal, but I can always write in *Sans Concessions*, a journal edited by French revisionist Vincent Reynouard, who recently published my attack on Guillaume Faye ("'The New Jewish Question' or, the End of Guillaume Faye") and will also publish my article about the number of victims of the Majdanek concentration camp, which is at present being translated into English.

However, I have found the time to write a very large book for the Russian market. It was translated into Russian by historian Anatoliy Ivanov and will probably come out in April this year. The title is *The New World Order and the Holocaust*. Like Germar Rudolf's *Lectures on the Holocaust*, the book takes the form of a dialogue. A German lecturer, whom I

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LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.

ERNST ZÜNDEL

I can hardly believe it. Your Christmas letter was delivered to me late this afternoon, 27 December. It's the first mail from you for ages. How the time passes. It was not so long ago that Paloma visited us in San Diego—and now she is a full-fledged mother of a lovely, healthy child. Eden—what a cute kid. I had to laugh about the packaged dog food, and the washing his hands in the toilet. I am glad to see that your wife also is looking well and has not aged a bit. I do see a bit of gray on the top of her head.

Bradley, I had a friend—a grandmother whose grandson loved "Milk Bones" for decades, one of the popular dog food brands. In a panic she called the manufacturer, spoke to the lab's chief researcher about what Milk Bones contained. He assured her that it was made of the finest ingredients, and that his own grandchildren got Milk Bones as regular meals. Only the finest was good enough for his grandchildren.

As to washing his hands in the toilet, well, it's all a matter of perspective. Knowing the cleanliness of your wife, little Brad could be worse off, considering the poor in some areas of the world. I hope Paloma is careful—that pace she is keeping is dangerous for anyone. Two, three hours to get across the border? What a drag.

Today I spent an hour walking in the prison yard in the snow with Germar [Rudolf]. He is well, and his usual self. He sings in the choir in church and works in the prison kitchen. He is fond of his American wife, and infatuated with his daughter.

The censorship imposed here has amounted to isolation. Small surprise for me! Obviously those who are still free are paralyzed and fearful that they may be "Zündelized." Most are so muted in their criticisms that it amounts to more or less acquiescence to the outrageous actions undertaken by the enemies of freedom.

When I compare how Angela Davis, Nelson Mandela, or that cop-killer Abu Jamal have been handled, packaged, and promoted until they were worldwide celebrities, I don't know what to feel. Angela and her friends, armed guerrillas and worse, often draw tens of thousands of demonstrators in France and Germany, often filling whole sports stadiums. Compare that to the pitiful efforts, and the few brave souls who came out to hold up their placards, attracting oftentimes more police than there are demonstrators. I don't know what kind of mental and physical paralysis has overcome the voices and forces of freedom.

That's the danger of the Internet people who sit in the safety and security of their offices and dens, sip a glass of Cabernet, or a cool beer, then turn to their keyboard with gusto and con themselves into believing that they have just done something meaningful for Freedom. There will be a reality check, and I think our cases here are it.

I remember years ago publishing some thing about the American Founding Fathers. It was called "The Price They Paid." It detailed the persecutions of some of the early supporters of the American Revolution. Many were incarcerated, died in prison, lost their businesses, or had their farms foreclosed or confiscated. Families were destroyed. Wives left their husbands, children died in misery. It was one horrendous price these men and women paid so that America could shake off its shackles, and remove the tyrant's occupation from American soil.

How many Americans know of these sacrifices made back then? They know of Franklin, Washington, Jefferson, but those men stood on the broken bones and broken lives of the others, those who really paid the price. If our own generation thinks they can sip their café lattes, hit a few keys on their keyboard, and think that will bring, or preserve, our cherished freedoms—Bradley, they will have a rude awakening. Freedom does not come that cheap.

I just spent my fifth Christmas in prison. Two more Christmases in prison will be my lot. My release date is supposed to be the 21st of March 2010. But I have seen too many rules twisted, and too many laws violated, in three countries over the last five years. I am leery of any promises, regardless of who makes them. "Promises are, like [predictions] —made to be broken," said Lenin.

All the best to you and your family.

MICHAEL HARDESTY

The December 2007 issue is superb. More valuable articles, plus I always enjoy your personal pieces. I very much appreciated the *One Third of a Holocaust* movie which I got from you and viewed two months ago. The voice box there sounds like John Malkovich! Probably not. I particularly appreciated the serious critiques of David Irving's (non)expertise in Holocaust revisionism. Enjoyed his two-volume histories *Hitler's*

War and *Churchill's War,* plus the Dresden book. Not so impressed with the rest, except for *Uprising,* which was worthwhile (Hungarian revolt of 1956). Please keep up the great work.

NIGEL JACKSON

The article by Richard Widmann (who is he?) was excellent and that by A.S. Marques very interesting. What follows, however, is an important (in my view) response to certain items in Widmann and Marques.

There are two "false notes" in Richard Widmann's excellent essay "The Holocaust" (*Smith's Report*, Number 145). In the first place, "myth" should not be confused with "belief" nor with "conviction based on faith.'" A myth is a profound story that conveys a truth about the "higher worlds" which cannot be spoken in ordinary, literal language. The word "myth" is probably derived from a root word meaning silent: a myth articulates that which normally we have to be silent about. Strictly speaking, the Holocaust story is a pseudomyth, since in fact it has no contact with or authority from the higher worlds —or Heaven.

More important, the "Christian conviction that they have the only way to heaven and the only proper relationship with the Lord Almighty" very definitely *is* a regrettable example of intolerance. Exclusivist Christianity must be rejected for two reasons: it is erroneous and it is out of date (thanks to the scholarship in comparative religion of the last two centuries). It is a fatally unsatisfactory basis from which to oppose the Holocaust cult. (Needless to say, this does not mean that I approve of attempts to suppress the celebration of Christmas, whether privately or publicly.)

Certain Jewish interests fear and resent Christian tradition. This is because the Gospels themselves show with astonishing clarity how such interests work behind the scenes for their own welfare to the detriment of others. That aspect of the Gospels is astonishingly contemporary, although many Christians won't face the implications of it for our own times.

Turning to "Sobering Thoughts on 'The Perfect Religion'" by A. S. Marques (also in Number 145), it must be flatly stated that the Holocaust cult is not, never has been, and never will be a religion. A religion, by definition, involves a coming down of Heaven into the world of Earth; and there is no such coming down in the Holocaust cult. The truth is that it is a cult of a political ideology (like communism). It is also riddled with deceit, fraud, and crime, which indicates that beyond doubt it will sooner or later collapse into ruin.

Marques is incorrect to speak of "the two primary world religions" as "Holocaustianity and Islam.'" There are several such religions, including Judaism, Buddhism, Hinduism, Christianity, the "Old Religion" (of worship of the Goddess or Great Mother) and Taoism, as well as Islam. "Holocaustianity" is a figment of the writer's imagination.

It is incorrect to say that Islam does not want free speech. It may well be true that many Muslims do not, just as in other contexts many Christians do not; but such folk are untrue to the wisdom of their own sacred traditions, turning ways to Heaven into imprisoning religious cults. "Faith in reason" is not "the only weapon we have" in countering the Holocaust cult. It is one useful tool. Reason (the logical faculty) is a middle-level human faculty, not the highest (which are intuition, the "higher emotional center" of Gurdjieff perhaps, and direct knowledge).

Marques is scornful in his reference to Muhammad. The Qu'ran which came through him is one of the great sacred books of the world and has stood the test of time. Marques forgets that great intelligence was manifested in preliterate cultures, with bards memorizing tens of thousands of lines of complex verse. Muhammad was highly intelligent in that sense, which does not mean that we are obliged to accept his interpretation of his extraordinary experiences or the view of the Qu'ran held by mainstream Islam.

Why is all this so important for Holocaust revisionists? Because our key weapon is truth; and our grasp of truth needs to be based in a wise understanding of the nature of God, Man, and sacred tradition. Both fanaticism and rationalism are fatal false alleys for us.

Nigel Jackson is a 68-year-old poet, writer, and secondary schoolteacher in Melbourne, Australia.

PAUL NEMETH

I was reading the newspapers and I found that a Jewish woman discovered that her granddad left a lot of money in a British bank, so she immediately claimed it as her inheritance. This article started me thinking yet again about the Holocaust and how difficult it is to prove something that never happened, or at least not as the Jews are portraying it.

Then it hit me. Not one Jew has sued the International Red Cross for not reporting on the Holocaust as it was happening under their very noses. They are suing the French railways for having transported them out of France to

Auschwitz where all of them died except, of course, one in every family. They are or were suing the Swiss Banks for money taken from them including accrued interest, yet not one has sued the International Red Cross for having kept silent about the Holocaust. Please correct me if I am wrong, but I have never heard of such a lawsuit.

I concluded that Jews did not sue the Red Cross because they knew that the one organization that could prove the Holocaust did not happen beyond a shadow of a doubt would be the I.R.C., so why start a fight they could not win? Jews also know that as long as they leave the I.R.C. alone, that that organization will not make any independent declarations on its own, so the only smart thing to do is to let sleeping dogs lie.

The Enemy of My Enemy

John Weir

Do you remember sitting with friends, when a child, debating the merits of various fictional characters or sports figures? Who would win in a fight between Batman and Spiderman? What would be the outcome if two boxers from different decades met in the ring when each was in his prime? What if two movie monsters fought it out?

The comic book industry has attempted to satisfy this craving for the meeting of alternate universes with special-edition graphic novels. Hollywood too has produced movies to answer these important questions with the likes of *Frankenstein Meets the Wolf Man* (1943), *Freddy vs. Jason* (2003), and there is even a series from the merging of the *Predator* and *Alien* science fiction horror fantasy movies. That idea first came out as a video game in 1993, to be followed in 2004 and 2007 with movies. There is a market for staging fanciful confrontations like these, and it seems people are supposed to cheer for the lesser of two evils. A cynic—like me—may view this as the training of children for voting as adults.

In the world of political scientists and historians such musings are called "counterfactuals." How would the world be different if Hitler had gotten the A-bomb first? Or Napoleon? I don't know. Maybe my taxes wouldn't be so high?

In this vein, British film director, Kevin MacDonald (not be confused with the American psychology professor by the same name) has a new film titled *Enemy of My Enemy*. In it he explores a rumor that former Nazi counterinsurgency expert Klaus Barbie masterminded the capture and execution of communist guerrilla icon "Che" Guevara in October 1967.

Ernesto "Che" Guevara was a handsome young Argentinean doctor turned communist revolutionary who joined Fidel Castro prior to his overthrow of Batista in Cuba in 1959. As "supreme prosecutor" for the Castro regime, Guevara oversaw the show trials and executions of hundreds of military and civilian leaders associated with the Batista dictatorship. With Castro's grip on Cuba established, Guevara went on a mission to spread violent revolution, first in Congo-Kinshasa and then in Bolivia, where he arrived in late 1966.

Klaus "Butcher of Lyon" Barbie joined the German Nazi SD at the age of 22 in 1935. In November 1942, at the age of 30, he became the head of the Gestapo in occupied Lyon. In this position he allegedly tortured and killed a prominent French Resistance figure, Jean Moulin.

Two years after the German defeat in 1945, Barbie became a counterintelligence agent for the U.S. Army. In 1951, Barbie relocated to Argentina, and later to Bolivia. After Guevara's death, Barbie operated a company there that helped funnel arms to Israel—circumventing an international arms embargo on the Zionist state.

Since these two men were in the same country at the same time, the stage is set for another Nazi-communist grudge match. Journalist Kai Hermann says, "He [Barbie] always boasted—though I cannot prove it—that it was he who devised the strategy for murdering Che Guevara." MacDonald gives this boast credence. "The Che claim came from several sources. I think it makes total sense when you understand what Barbie was doing and who[m] he was working for in the Bolivian military."

He added, "I suspect Barbie's involvement was more on a theoretical level and, if you think about it, it makes sense from the point of view of the Bolivian Government and the Americans. He had hands-on [!!!] expertise in exactly this field. He was strongly anticom-

munist. Neither the Americans nor the Bolivians had anything like this kind of experience."

Really? I don't see how Gestapo experience in a city in Nazi-occupied France transfers to a rural guerrilla war in Latin America. Remember, in 1967, Lyndon Johnson had been fighting a communist guerrilla war in Viet Nam for several years. Before that, Americans had fought guerrillas in the Philippines for several years at the turn of the previous century. Under Truman, Americans tortured Germans to get them to confess and testify against each other. The Americans under Eisenhower replaced the Iranian government in a coup that installed the Shah Pahlavi to the throne in the 1950s. Hijinks ensued. Add to this the long history of U.S. involvement in Latin American affairs. Americans had no experience of this kind? You must be joking.

The fact of the matter is that 26-year-old Cuban-born anticommunist Félix Ismael Rodríguez Mendigutia headed up the hunt for Guevara in Bolivia. A trained CIA agent, Rodríguez apparently had no clever strategy for capturing Guevara, who was relatively isolated from local and Cuban support during his year in Bolivia. What happened was rather simple. An informant told the Bolivian Special Forces where the communist was and they went and got him. Rodríguez then relayed news of the capture to his bosses at the CIA. Guevara was executed the following morning.

That Barbie was smuggling guns to Israel in the late 1960s through his business in Bolivia is a good indication he remained an American intelligence asset after he relocated to South America.

His usefulness seemingly at an end, Klaus Barbie was extradited to France in 1983, where he was convicted of war crimes. Barbie died in prison in 1991. Similarly, Rodríguez was implicated in the running of drugs to the U.S. from Central America to help the CIA fund the war against the Sandinistas in Nicaragua during the 1980s. However, that doesn't verify the ex-Gestapo officer's boast—if he ever made such a claim.

I have not viewed MacDonald's film, so I hesitate to draw any conclusions about it. Nevertheless it seems that there would be some motive in trying to link the death of a communist revolutionary poster boy to a reputed Nazi torturer. I can see several, and more than one may be involved. Since MacDonald's movie is admittedly based on his suspicions, the desire to simply relate historical facts is probably not the reason he made it.

Since nothing is more evil than a Nazi torturer in the mind of the public, "Che" Guevara's death becomes all the more tragic because he died due to a strategy formulated by a War Criminal. The CIA's cynical use of Gestapo tactics from a Nazi asset makes it guilty of being as morally bankrupt as the Nazis. The idea that a Nazi was able to capture and kill a commie superstar inflates the notion of the Nazi threat.

What if "Che" Guevara was caught by a Nazi? Frankly, I have little sympathy for any involved. It is like putting a bunch of spiders together in a jar, or watching Hollywood monsters try to tear each other apart. No matter the outcome, it isn't going to be good.

Sources:

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Jürgen Graf continued from page 1

have christened Dr. Friedrich Bruckner, is holding a seminar at a Russian institute for the benefit of students who are specializing in German history. About 5 percent of the contents are taken from *Lectures on the Holocaust*; it goes without saying that I duly acknowledge this.

RW: *Tell us something about your book* Holocaust Revisionism. *The arguments.*

JG: I wrote this booklet in 1996. If I had to write it today, I would of course add a huge amount of new information, as revisionist research has greatly progressed since 1996. Nevertheless I think that the booklet still is a pretty good introduction to revisionism. Somebody told me the translation contains one or two

glaring errors. I have never seen the printed version.

RW: *What is the case the Swiss government has against you?*

JG: In 1998 I went on trial in Baden, Switzerland, for my first four revisionist books plus the brochure *About the decline of Swiss freedom*. Together with my editor, Gerhard Förster, who was so sick at the time of the trial that he had to be brought into the courtroom in a wheelchair, I had been accused of "racial discrimination" on the basis of the Swiss anti-racist law, which forbids such imprecise crimes as "denying or minimizing genocide or other crimes against humanity."

This law had been introduced at the behest of Switzerland's Jewish community. I was sentenced to fifteen months in prison without probation and a fine of about 40,000 Swiss francs; Förster got twelve months without probation plus a fine, but he died in September, nine weeks after the trial.

Of course, the judge did not make the slightest effort to discuss the arguments exposed in my books. After the Supreme Court had confirmed the verdict, I went into exile on August 15, 2000, my 49th birthday. Should I return now, I would most probably face a new accusation because of the books and articles which I wrote abroad and which are on the Internet, and the fine, which I am of course unable to pay, would be transformed into an additional prison term. Altogether I would presumably go to prison for two to three years, neither my wife Olga nor myself are willing to accept such a long separation voluntarily.

On my website juergen-graf.nm.ru you can find a long article in the English language which I wrote in Teheran in late 2000 and which contains additional information about my trial. The title of the article is *Holocaust Revisionism and Its Political Consequences*.

RW: *Is there any chance that the anti-revisionist laws will be abolished in at least some of the European countries that have adopted them?*

JG: The decision of Spain's Supreme Court came as a great and pleasant surprise to me, but I am afraid it is an isolated case. In Spain, the Jews are by no means as powerful as in Germany, Austria, France, or Switzerland. Unlike the three first countries, Switzerland has the institution of the "popular initiative," which means that any party, organization, or group can bring about a plebiscite on introducing a new law or abolishing an existing one if it gathers 50.000 signatures within one year.

In August 2007, the Swiss Democrats, a small right-wing party, launched such an initiative to seek the abolition of the anti-racist law, but on their own, they will not possibly be able to gather 100,000 signatures.

On the other hand, collecting them will be very easy if Christoph Blocher, the most popular politician of the country, who was recently kicked out of the government, supports the initiative. Although he has criticized the anti-racism law and demanded its abolition, I doubt that he will muster the necessary courage to back the initiative. Such a step would constitute a declaration of war against the Jews, and Blocher is the owner of a large company, which the Jews will spare no effort to ruin if he acts against them.

According to an opinion poll in the Zurich weekly *Die Weltwoche*, a slight majority of the population favors abolishing the law. But in case of a vote, the possibility of fraud is very real.

RW: *What do you consider the most important revisionist discoveries of the last few years?*

JG: The archeological excavations on the site of the alleged "extermination camp" Belzec (Eastern Poland) and three documents which Mattogno and I found in Russian archives and which prove with absolute certainty that the morgues of the Birkenau crematoria could not possibly have been used as homicidal gas chambers, as the orthodox historians claim.

Ironically, the first of these two discoveries was made possible thanks to the abysmal stupidity of the exterminationists. In 2000, the Holocaust Memorial Museum and a similar Polish organization published a book about the excavations at Belzec (Andrzej Kola, *Belzec: The Nazi Camp for Jews in the Light of Archeological Sources. Excavations 1997–1999*, Warsaw/Washington 2000). Kola pretended to have found material evidence corroborating that Belzec had indeed been an extermination camp.

But as Carlo Mattogno brilliantly demonstrates in his book *Belzec in Propaganda, Testimonies, Archeological Research and History* (Theses & Dissertation Press, Chicago 2004), the results of the excavations conclusively show that only some thousands of people perished at Belzec, while the orthodox historians claim 600,000 victims.

The presence of human remains on the site of the camp can easily explained by two factors: In 1941, Belzec had been a very inhumanely ruled labor camp before becoming a transit camp in March 1942, and between March and December 1942, 434,000 Jews were

deported to this camp before being transferred either to the occupied Eastern Territories or to labor camps in the Lublin district. (The figure of 434,000 results from a German document, the "Höfle telegram," which is doubtless authentic but constitutes no evidence of mass murder, despite David Irving's mendacious claims.) Unavoidably, a certain number of these 434.000 Jews must have died at Belzec.

Moreover, the excavations showed that the two "gas chambers" described by witnesses never existed. By ordering these excavations and foolishly publishing their results, the [U.S.] Holocaust Memorial Museum and its Polish friends have furnished irrefutable evidence that Belzec was *not* an extermination camp.

The three documents on the Birkenau crematoria were published and commented on in Carlo Mattogno's article „Die Leichenkeller der Krematorien von Birkenau im Lichte der Dokumente" (*Vierteljahreshefte für freie Geschichtsforschung* 3/2003). Their background is a very gloomy one: Birkenau was infested by rats which feasted on the corpses of deceased prisoners (in 1943, the daily mortality at Auschwitz and Birkenau was about 80, the main cause being typhus and other diseases).

On 20 July 1943, a German physician, SS-Hauptsturmführer Dr. Wirths, wrote a letter to the chief of the Zentralbauleitung (Central Construction Office) of Auschwitz, Karl Bischoff, urging him to set up "Leichenkammern ("corpse chambers," i.e. provisional morgues) in the camp in order to reduce the number of rats; being the carriers of bubonic plague, these beasts could provoke an outbreak of this dread disease, which would have had "unimaginable consequences" (Wirths).

On 4 August, Bischoff replied that such "corpse chambers" were not necessary, as the dead bodies would from now on be taken to the crematoria twice a day. This means that the morgues of the crematoria, which allegedly served as gas chambers, could be used at any time for storing corpses prior to cremation and could not possibly be used as gas chambers.

In May 1944, the problem seems to have appeared again, for on the 22nd the new chief of the Central Construction Office, Jothann, answering a new letter on the subject, stated that he would order the corpses to be taken to the crematoria every morning. According to the orthodox historians, as many as 400,000 Hungarian Jews were gassed at Birkenau between mid-May and early July 1944. If this were true, the morgues would have been used as gas chambers all the time, so how could any corpses have been stored there!

It would really be interesting to hear what Robert Jan van Pelt, Deborah Lipstadt, or Michael Birenbaum would answer if confronted with these documents. We can easily understand why these people are mortally afraid of an open debate.

RW: *Which revisionist researchers do you consider the most important ones?*

JG: In alphabetical order: Arthur Butz, Robert Faurisson, Carlo Mattogno, Germar Rudolf and Wilhelm Stäglich. Due credit must also be given to the pioneer, the great Frenchman Paul Rassinier, even if his books contain many errors (which is normal for any pioneer).

RW: *Are new revisionist books still necessary, or is it sufficient to distribute the existing ones?*

JG: Distributing the existing books—especially *Dissecting the Holocaust* and *Lectures on the Holocaust*—is very important indeed, but the task of revisionist researchers is far from finished. As recently as 2002, Germar Rudolf, Carlo Mattogno, and I planned to write a huge documentation about Auschwitz, *Auschwitz: The Real History*. But Germar is now in jail; Carlo (who would write the bulk of the work) and I have the material, but we lack the necessary resources and have no editor. Otherwise the book could be ready in about fifteen to eighteen months; if we had a qualified translator (who would of course have to be paid adequately), he or she could translate every chapter as soon as it was be available in German, and the two versions could come out together.

RW: *Do you see any chances for a revisionist breakthrough?*

JG: I only see two possible scenarios:

1) A huge economic crisis which will lead to the collapse of the Jewish-dominated "democratic" system of the West. If authentic nationalists come to power in either the USA or some major European countries, the hoax will of course be doomed.

2) A confrontation between the Jewish puppet regime in Washington and Russia which will induce Moscow to deal Washington a deadly blow by publishing documents proving that the "extermination camps" belong to the realm of propaganda. There can be no doubt whatsoever that the Russians have such documents.

RW: *In the meantime, what can we American revisionists do?*

JG: Continue spreading the truth to those who want to hear it!

PAGES FROM A REVISIONIST JOURNAL

How to Schedule an Event at a Mexican Cultural Institute

Bradley Smith

You will recall that last October we decided that we would not spend any more time getting new footage for our documentary, *The Great Taboo,* but use the footage we have with as much imagination as we could bring to bear on the matter and get the bloody film finished. Burt, my primary associate, told me we were on the same page. He asked me to drive up to Santa Barbara, where we would get together with our editor and have our first postproduction meeting.

I did. It went swimmingly. The moment before we were to say our goodbyes, Burt asked me if I could not arrange one more small event in Baja, the purpose of which would be to get (more) footage, very special footage that he wanted to use in "framing" the film, additional footage of Smith interacting with Mexican students. Our understanding is that we each have "final cut" rights, that the vision directing the film is his. The event he wanted me to set up was so modest that I had no problem agreeing to it. It would be nothing like the event we set up at *Corto Creativo 07* in June, which was such a success. So, we were to get a little more footage after all. No crises.

Okay.

Back in Baja I was a little stumped. After the June event, which was sponsored by El {not: La?} Universidad de las Californias (UDC), all the folk I know around here understood that it had caused the university a lot of problems. It's a small town, and word gets around. I asked Paloma if she knew anyone I might talk to who could advise me. She gave me one name. Alfredo. She said he knows everyone, and that he's radical, and would probably be interested. A couple nights later Paloma introduced me to Alfredo. He turned out to be a very interesting, energetic guy in his thirties. I liked him. He would drop by our house the next day and we would talk. The next day, there he was. We sat at the dining room table drinking tea. I outlined the issues for him and the kind of modest event I wanted to set up. I needed a place to do it that looked serious and was not noisy. He was interested in the subject. He suggested a couple cafes, and gave me two contacts. One, Yusuf, who makes commercial videos, and the other his cousin, who is a professor at a private university in Tijuana. He assured me that both were very "liberal." Which in Baja means "radical left."

That night I called Yusuf and a couple days later he came by the house. He was a real livewire. He found the project to be very interesting. My first priority was to find a location for the event. He suggested that we talk to El Centro Municipal de Arte y Cultura (CEMAC). CEMAC is a city institution. It makes its space available for filmmakers, provides a projector and full screen, plus help in promoting events, all at no charge.

Two mornings later Yusuf and I met at the old park in central Rosarito in front of the building that houses the small public library and CEMAC. We met with the coordinator, a lady named Marisol Marino, in a small office with two desks. I explained that I wanted to present a "*conferencia*" where I would give a brief talk, show a 32-minute cut from the documentary we are making, then open the floor to questions. I gave a full outline of the materials, and my point of view. Ms. Molina said that the program I was outlining resembled one at the film festival she had attended in June at *Corto Creativo 07.* She was in the audience when I gave my presentation at that festival! She had found it to be very interesting. We were in! Thanks to Yusuf.

I had not yet seen the space that would be available. The three of us walked down the hallway and into an auditorium that seated maybe 250 people with ceilings fifteen, twenty feet high. I hadn't expected such a large space. Ms. Molina said that CEMAC was restructuring its administration for the coming year—a new mayor had just been elected—and she would not be able to help much with getting me an audience. I could live with that. Now I had to choose a date for the event. I had to coordinate the date with Burt, who wanted to come down and shoot the event himself and travels between Santa Barbara and Las Vegas on business.

This was going to be more than we had planned for. But it would

be better: a revisionist event to be held in an auditorium run by a department of the local Mexican government. Molina informed us that the November calendar was closed, but there were a still a few dates open in December. No. Too confusing a time for our event. We would choose a date in January. The January calendar was wide open. I would get back to her.

There were a number of issues to consider. The very modest event that we had talked about a couple weeks before in Santa Barbara was turning into something larger and more significant. In the end, we decided on 18 January, a Friday evening at 6pm. In early December when I returned to nail down the date with Marisol Molina, I found that she no longer worked at CEMAC, and had been replaced by a man in his thirties name Raul Paulino. I had to go through the whole story again. Molina had spoken pretty good English. Paulino spoke very little. I felt like I was having a hard time getting through to him. In the end he explained that I had to write out a request to CEMAC explaining what the project was and what date I wanted to use CEMAC facilities.

I returned the next day with an outline of the presentation and a request for to hold it on the 18th. There was something wrong. He showed me an application made by a third party and I saw he did not want a full page of info, but only a few lines. Okay. The next day I took in a brief, straightforward application to use CEMAC facilities on the 18th. This was very close, he said. But I had mentioned that I was going to shoot the event, and I had not said so on the application. I went back to the house, added that note to the application, and returned to CEMAC.

There I found Paulino in the library with an older lady. I gave Paulino the fourth application, including the fact that we were going to shoot the event, and stepped back. Paulino showed the application to the lady, they talked for a few minutes, and then they turned to me all smiles. He introduced the lady as Esperanza Valdez, the director of CEMAC, and that she welcomed my presentation and that the date of 18 January was fine. Valdez was very friendly toward me, assuring me in Spanish that all was well and that we would do it.

I left the library walking on air. We were in. Now all there was left to do was to create an audience. We were in the Christmas season now. I would wait until the first week in January. Then I would move quickly. Develop a flyer in English that I would distribute to colleges and high schools in Rosarito. Develop email contact lists, including the press in Tijuana. I would solicit English- speaking audiences from expatriate and immigrant American circles in town. Now I was thinking that at least half the audience might end by being Americans. It would be the same show I presented at *Corto Creativo 07.* A slam dunk.

Christmas and the New Year celebrations were over. Now it was time to get the job done. The flyer was not much of a problem. I still needed help in getting to the local campuses. But I was okay. I worked on the lists. I could print the flyer in one day, and distribute it the next two days. No time problem. And then it occurred to me to place an ad in the *Baja Times*, the local English language paper. I hadn't planned to do that. the *Baja Times* prints 12,500 copies every two weeks. It's a pretty good newspaper. Its primary U.S./Mexican news is taken from the *Washington Post–Los Angeles Times* syndicate. That material is backed up by writers in the local area and in Mexico City. I called the advertising desk and asked when the deadline was for the next issue. I was told that it was that day, Monday, 7t January at 3pm. Uh, oh.

I sat down to the computer and wrote a quarter-page ad announcing the event at CEMAC, formatted it, and took it into the *Baja Times* about 1:30pm. I asked that it be placed on page 3. It was late for page-3 placement, but after some back and forth, it was agreed. I would pay a little extra for special placement. That's normal. It would be $212. That was fine. I was told that they would call me the next morning so I could go in and see the proof.

The next morning I got the call and went immediately downtown to their offices, which are on the second floor of the little arcade that leads in to the Rosarito Hotel. They had reformatted my quarter-page from a horizontal to a vertical ad. It was beautifully done. I congratulated them. I was informed that the paper would go to press that evening. It was set then. Nothing could change it. We were in. This was going very well. I decided it was time to go to CEMAC and inquire how I could best approach local campuses and organizations. Both Marisol Molina and Raul Paulino had volunteered to give me their advice, based on their experience with promoting events at CEMAC.

This time I discovered that while Raul Pauline was at his desk, there was a new lady at the second

desk. She was very friendly and outgoing, the opposite of Paulino

Her name was Socorro Sanchez. I showed her the proof the announcement that was to run on page three of the *Baja Times*, 12,000 copies of which would be on the street on the 14th. We spent a couple minutes laughing at some small talk over how often the coordination of CEMAC was changing. "Yes," she said in Spanish, "but they say the third time is a charm."

We were both laughing when the phone rang on Paulino's desk. There are two desks, but only one telephone. Paulino answered, then passed the phone to Sanchez. There was a brief conversation, three, maybe four minutes, and when Sanchez sat back down at her desk she began questioning me about my academic background. I explained that I am not an academic, but a simple writer, and that I address free-speech issues.

We went back and forth on this for maybe ten minutes when I asked in Spanish: "You seem to be hesitating about something. Is there a problem?"

"Yes," she said. "CEMAC will not allow you to use its facilities to present your conference."

"Why is that?"

"It is because CEMAC does not sponsor events with the subject matter of your film."

"Did you just discover that on the telephone?"

"It was the director."

The director is Esperanza Valdez, the same lady who had personally agreed that we could use the CEMAC facilities, specifically on 18 January.

"CEMAC addresses cultural issues from a Mexican perspective."

"Is that it?" I asked."

"I am afraid it is."

Okay. I didn't want to complain to Socorro Sanchez. I had just met her. It was not her decision. For the moment, there was nothing for it.

I returned to the house in a funk. I called the desk at the *Baja Times*, told them what had gone down with CEMAC, and asked if I could cancel the ad. I was willing to pay a late penalty. I was told it was too late. The paper had officially closed on Monday, today was Wednesday, and it was just too late.

Now what? Inside my head thought was walking in circles. I had to tell Burt first off. I couldn't find him. What were the possibilities? I could create an event out of the cancellation of the event. Twelve thousand copies of the *Baja Times* would be on the street three days before the cancelled event. The ad was on page three. Everyone would see it. I could be at CEMAC the evening of the 18th and hand out flyers announcing that the event had been censored.

Yusuf could be there to film the goings on. I could rent a backup room and inform those who arrive for a 6pm event at CEMAC they could attend the new event in the backup room at 7pm. Plus I could hand out other materials. At the same time, we could still do the original flyer made for CEMAC, change it to give the address of the backup room, and distribute it as I had planned to do the original. And invite the press to this, using a free-press angle to get them involved.

I drove over to the *Palacio Municipal*, and went to the offices of the *Desarrollo Social* (Human Services), of which CEMAC is one entity. I asked to speak to Esperanza Valdez. I was told she was at a meeting and would be back within the hour. I left my name and number and asked her secretary to ring me up. After a couple hours I called the secretary. She said not to worry, that she would make an appointment for me. I didn't hear from her. The next morning I called again and the secretary said she would make an appointment for me. I didn't hear from her. I called in the afternoon. No luck. I understood that I was not going to hear from Esperanza Valdez.

When Burt called I talked about the backup room concept. He was not impressed. He didn't think I would be able to pull it off. I could not guarantee that I could. He did not think it worth his while to use two, maybe three days to get here, do a nonevent, and get back to the work where he earns a living. He did have an idea. If I could find a local who would front for me, we could fix a date for a presentation dealing with Mexican culture, perhaps on the immigration debate, and promise some extras. The "extras" would be *The Great Taboo.* It would be entirely unexpected. It would be too late for the censors. Because immigration is a subject of deep interest to Mexicans, we could get an audience. We would have to find a way to segue into *The Great Taboo*. A very imaginative idea. Daring. Very difficult to pull off. I said I would think about it.

I called Yusuf, and a couple days later we met in the Cappuccino coffee shop downtown. I explained everything that had gone down, then told him about Burt's concept. I wasn't even finished with the latter when Yusuf began laughing and said: "Let's do it." He didn't even have to think about it. He understood the drift of it right away. CEMAC had "messed" with us (Yusuf speaks English, as does Alfredo), and now we would "mess" with CEMAC. He would front for me.

Okay. I still wasn't enthusiastic about going back to CEMAC. But I relayed the information to Burt. Burt was high on it. I think with me, I don't really like to trick people. But if anyone deserves it, it is the folk at CEMAC. What else did I have? Only my contact with Alfredo's professor cousin. Maybe she would sponsor a room for me where she teaches. Unlikely. This is a small town. All the cultural elites know each other, or know someone who knows those you do not know.

My brain was still walking in circles. Yusuf would help me pull off the CEMAC caper. There was Alfredo's professor cousin. The brain was spinning, but in a rut, going over and over the same scenarios again and again. Then Paloma came home from work on the other side (she typically gets here about midnight), and she told me she that at work her dance teacher from the 9th grade had come in and had recognized her. They talked. The teacher now teaches one class a week at CEMAC.

"What a coincidence," Paloma told her dance teacher. "My dad was going to show a film at CEMAC next Friday, but they cancelled it." Her teacher said he knew all about that. CEMAC cancelled the film because they had learned that it was "pro-Hitler." Not only that, but a couple months ago someone had tried to exhibit a pro-Hitler film at CEMAC, had been found out, and now they understood that I was behind that one too.

Not only had I tried two times to exhibit a "pro-Hitler" film at CEMAC, but a simple teacher who is not part of the CEMAC administration, who only taught there one time a week, already knew about what had gone down, and about a previous event that existed only in someone's imagination. If he knew the story, being outside the circle of folk who run CEMAC, and knew about the rumor of an earlier event, everyone in Rosarito who was anyone knew about it. I relaxed. I understood that the chances that Yusuf could pull off the event we had talked about were out of the question. I was finished with it. In fact, while I was a little bewildered, I was relieved. I called Burt and told him I was finished with CEMAC. He said okay. What was there for him to say?

And so it goes.

Two mornings later I was in the patio feeding the parakeets—we have about thirty of them in two big cages—when an idea appeared in the head completely out of the blue. No preliminaries. One moment the idea was not there, the next, there it was. The image of a local guy I have met occasionally in social situations over the last five or six years. Even in the moment, I could not believe that memory had called up his image.

How could memory have "thought" to go there? One moment I was giving the parakeets water, the next I see this guy's image before me. There was no preliminary preparation. One moment nothing could have been farther from my mind, the next there it was. I had never considered doing anything with him. Now, in the blink of memory's eye, I saw us working together to make a presentation that would be unique in the history of revisionist performance.

This is not the story that last month I intended to tell you this month. I intended to tell you the story of our event at CEMAC. But the story I have told you here is the story that was. Now, next month….

GOLD IN THE FURNACE by Savitri Devi

Savitri Devi Archive, Atlanta, 2006
0-9746264-4-9
Edited and with a preface by R. G. Fowler
Hardcover with dust jacket, illustrated, indexed, 293pp.

Reviewed by Joseph Bishop

Modern Western civilization prides itself on its embrace of freedom and the free expression of ideas, but revisionists of course understand that it is not always so. The broad de facto censorship of books and other materials is accomplished through the usual behind the scenes pressures and a general atmosphere—albeit mostly inexplicit—of knowing which ideas to give or not give a hearing to. Publishers will refuse certain manuscripts, reviewers will ignore selected published works, publications won't carry advertisements for them, and bookstores won't stock them.

This is all somewhat covert and officially it does not involve censorship since nothing is banned, no books are seized and pulped, governmental directives are not issued, no police or other authorities are used in enforcement. At least not in the United States, where freedom is perhaps less circumscribed than elsewhere. These actions are sometimes carried through by the expected Jewish activist groups and organizations, but more especially through the vast array of "others" who consciously or unconsciously serve them. It is probably not even a "conspiracy" anymore in the sense that there is now a more general tacit ability to intuit what to reject and how to do so. This restriction of ideas and facts thus occurs without directives being issued or cabals hatched.

Of course all such actions are often camouflaged in various dishonest ways in pursuit of the denial of any appearance of any intent to censor. Excuses like "too controversial" or "it may offend" or "not relevant today" are employed, as well as the more stale lines e.g. "limited space" or "no public interest" or "too unpopular." Never mind that masses of junk and trash easily characterized as controversial, offensive, irrelevant, of rarified interest, and unpopular, are routinely published, distributed, and reviewed all the time and that bookstores and libraries are stocked with a veritable mountain of garbage which one can't even pretend anymore to have any redeeming value. But we understand all that. Or should.

However, a deeper and broader de facto censorship has been established since the 1930s, earlier even than rational critiques of the Holocaust, and that is the repression of knowledge of the innate nature of National Socialism. Such knowledge is undoubtedly viewed by the establishment as extremely threatening on a variety of fronts and thus to be inhibited at all costs. The authoress "Savitri Devi" is one such "threat" as her published works have focused on the idealism and ageless spiritual nature of this life-philosophy. A European native, she had spent most of her life in India and embraced Hindu-Aryanism along with its more esoteric or mystic aspects. She became a National Socialist in 1929 and engaged in espionage work on behalf of NS Germany's ally Japan, in India during the Second World War. But her greatest contribution was in that after the war she wrote and published a number of works expounding this idealistic philosophy of the race-sacred, privately printed in small numbers, and which she mostly distributed only to her friends and comrades.

Savitri Devi's core idea was that Adolf Hitler was an "Avatar" who existed and functioned "against time" in the sense that his work and actions were ranged against the inevitable cyclicity of history as posited by the Hindu-Aryan cosmological world-view. In this system, the world does not extend through time in a straight

linear fashion, but in cycles that repeat themselves through great ages. Our present age is thus known as the "Kali Yuga," the "last age," a time of madness, war, suffering, stupidity, great materialism, and in which virtually every race-destroying evil flourishes. In this age, all that is beautiful and true suffers destruction, while Jewish power and its anti-values reign supreme. This age is thought to ultimately end in chaos and darkness, but to be succeeded by a new and golden age, one of light, love, and perfection. How this is to be accomplished or precisely when, no one is vouchsafed to know.

Still, in the author's view, National Socialism and the memory of Adolf Hitler is in some way to be central to the coming transformation, the new dawn. Savitri Devi only saw Germany in the early postwar period. She viewed the devastation and ruins everywhere but she also noted that the National Socialist ideal was nonetheless alive and well in a great number of people of all ages who survived the war, and not only in Germany, but throughout Europe. Heartbroken at the suffering and ruin, her spirit revived at seeing a sort of mental "resistance" on the part of many individuals in the face of the victor trials and executions, their draconian repressive laws, the starvation of the entire population, and the plundering and dismemberment of Germany's lands and resources.

Devi viewed such human elements as the best human material of the time, a sort of "gold" which had been purified in the "furnace" of the war itself and its horrendous postwar sufferings, and even the need for National Socialism itself to be purified in this way.

Devi had managed to enter Germany with thousands of propaganda sheets extolling Hitler and his philosophy, to distribute and keep that spirit alive. At that time she believed the alleged war crimes of the Nazis to be all factual and that Hitler was still alive. Some individuals whom she met assisted her in their distribution but ultimately she was found out and arrested by the occupation authorities, and given a sentence of imprisonment despite not even being a German national. *Gold in the Furnace*," is an account of her trial and imprisonment at Werl, in Westphalia. She was, in fact, one of the first—perhaps the first—postwar revisionists to be so imprisoned.

In confinement, she was given the worst labor tasks and often harassed by the authorities. But while there, she met a number of National Socialists and learned a great deal of the German experience during and after the war. She learned how many of the alleged Nazi crimes and atrocities were in fact mere Allied propaganda, and learned of the far more extensive persecution, torture, murder, dispossession, exile, and mass genocide of Germans and National Socialists of many nationalities by the victors, many of such crimes still mostly unknown to this day—even to most revisionists.

While imprisoned, she managed to secretly make notes and author this book. In this work, Devi discusses her life and occupations, her postwar travels, her friends, the National Socialists she met in and outside prison, her doings after her release from imprisonment. She also recounts a very interesting supernatural experience with a leading National Socialist. But the bulk of the book is her exposition of the philosophy of National Socialism within the Hindu-Aryan cosmic context, its ideals, its place in history—past, present, and future——and its important role in the modern world in this "Kali Yuga" or "last age.". She carefully links this spiritual worldview with that of the ancient Aryans and demonstrates an historical progression and surfacing of these ideals throughout history. Her secretly written book was inevitably found out and seized by the prison authorities but when she was ultimately released she was able to persuade them to return it and to take the manuscript out with her. In time, she returned to India and the book was eventually published in Calcutta in 1952.

This and her other works have remained very rare and almost unknown among National Socialists and revisionists for many decades until recently, when their volume by volume reissue was begun in commemoration of her 100th birthday in 2005 by the Savitri Devi archive. The archive itself can be reached on the Internet at www.savitridevi.org. The publication of each volume of very high quality in both hardbound and soft cover editions has been beset with numerous problems and delays involving the usual de facto censorship discussed earlier above. All revisionists are urged to study her work and gain insight into her ideas, especially so as these are both very limited in number and will no doubt disappear as the censorial chains of the "traditional enemy" continue to tighten.

This reviewer can be contacted at: Revisionist21@aol.com

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IN THE NEWS

Sylvia Stoltz, the former attorney for Ernst Zündel, has been convicted for Holocaust denial in once democratic Germany. Shockingly, Stolz, who was hired to defend Zündel, who has been imprisoned in Germany for Holocaust denial now finds herself sentenced to three and a half years in prison. In addition she has been banned by the court from practicing law for five years.

Stolz represented Zündel in his first trial in Germany, which collapsed after she was banned from the proceedings. Zündel was deported from the United States in

Sylvia Stolz

2003 for alleged immigration violations. Zündel was initially sent to Canada. The Canadian government arrested Zündel upon his arrival and held him until March 2005, when a judge ruled that this peaceful man posed a threat to national and international security. Following this ruling, Zündel found himself deported to Germany.

Zundel's second trial ended in February 2007 with his conviction for denying the Holocaust. He was sentenced to the maximum of five years in prison.

Germany, a country which frequently violates basic human rights, has made it virtually impossible to defend oneself against "Holocaust denial" charges. Defense of a Holocaust denier or even judging in one's favor could result in persecution of the attorney or judge involved.

During Zundel's trial, Stolz called the Holocaust "the biggest lie in world history." Rather than demonstrating Zündel and Stolz to be wrong based on solid historical arguments, the judge has used the draconian German legal system to stifle free speech.

In his sentencing, the judge said that Stolz had used the trial to deny the Holocaust and to spread revisionist ideas. Truth is not a defense in Germany.

The annual report, "Holocaust Denial: A Global Survey - 2007," published by the Washington-based David S. Wyman Institute for Holocaust Studies, found that Holocaust-denial activity was up worldwide, following a drop in 2006 due to the imprisonment in Austria of leading denier David Irving. Irving returned to the lecture circuit this year after his release, and other Holocaust deniers continued their activities in various countries, including holding a conference in Italy to defend Holocaust denial, the report said.

In the Middle East, the report said, some Arab and Muslim regimes continued to sponsor Holocaust denial, with the government of Iran organizing an internationally condemned conference of Holocaust deniers in Teheran. At the same time, the report cited several hopeful developments: The former prime minister of Indonesia, a prominent Muslim figure, has condemned Holocaust denial; the United Nations General Assembly and UNESCO have both passed resolutions opposing Holocaust denial; the European Union has urged all its member states to adopt legislation prohibiting Holocaust denial; and efforts by some European governments, especially Germany and Austria, to prosecute Holocaust deniers have helped curb denial activity. Dr. Rafael Medoff, the director of the Wyman Institute, said Sunday there was much the West could do to combat Holocaust denial.

"When European governments prosecuted individual Holocaust-deniers, it led to a decrease in denial activity overall," he said. "But when there was leniency, such as releasing David Irving from prison early, it had the opposite effect. In addition, American and European aid to Arab or Muslim regimes that sponsor Holocaust-denial could be used as leverage to persuade them to change." Medoff coauthored the year-end report with Holocaust scholar Dr. Alex Grobman.

NOTE: This David S. Wyman story has been big on History News Network, repeated in several forms with many professors identifying themselves with it. I can't be in constant dialogue with these folk, there are not enough hours in the day. I have settled on submitting one simple question in the "Comments" section below each relevant story in which "gas chambers" are referenced in any significant way. This is the question.

"Re the German WMD, or 'gas chambers'—can you give me the name of one (one) individual out of the millions—or as we like to say now, hundreds of thousands—one individual who was killed in a German gas chamber as part of a program of genocide, and provide the proof for the murder of that one (one) individual?"

My question is posted in the "comments" following a number of HNN articles. No one on HNN, and no one from the David S. Wyman Institute for Holocaust

Studies, has attempted to answer the question. Silence—all the way down. Students and laymen who find that there is no attempt to answer this question by academics will gain a small insight into the relationship between academic historians and the taboo against revisionist arguments.

Robert Faurisson is to face trial on charges of attending an anti-Holocaust conference in Iran. Faurisson said he received a letter from the French judicial police (DCPJ), demanding he should present himself before the court on January 24, IRNA reported.

On December 11, 2006, Iran hosted a two-day conference entitled "Review of the Holocaust: Global Vision" aimed at probing the West's allegations that over six million European Jews were killed by Germany during World War II. In Tehran Faurisson repeated his theories about gas chambers and said that for the past 32 years he has been waiting for someone to show him one of those chambers.

The French Holocaust revisionist was convicted of "Holocaust denial" by a Paris court in July 2006 over remarks he made on Iranian television. Faurisson, then 77, was given a three-month suspended prison term and was also fined 7,500 euros.

Speaking on the Sahar 1 Iranian satellite channel in February 2005, Faurisson said there was never a single execution gas chamber under the Germans. "So all those millions of tourists who visit Auschwitz are seeing a lie, a falsification," he said.

For the first time in history, the Canadian Human Rights Commission is being challenged by Marc Lemire in the Federal Court of Canada for its spying operations, abuses of the law, deception, and agent provocateur agenda.

Like some mobster in a U.S. trial who keeps invoking the Fifth Amendment, the CHRC is trying to keep the veil of secrecy wrapped tight around its spying operations on Canadian Internet dissidents. Its tool of choice is Section 37 of the Canada Evidence Act. This allows government representatives the ability to prevent disclosure (hide) and claim immunity over the disclosure of information that the CHRC alleges to be injurious to Canadian government security and operations of a federal agency. The evidence Marc Lemire is challenging before the Federal Court is explosive and will blow the whole agenda of the CHRC into the open.

In a 300-page record, prepared by lead counsel Barbara Kulaszka, the abuse of Section 37 by the Commission was laid out in amazingly clear detail. Those 300 pages decimate the Canadian Human Rights Commission's claims and expose the spying operations of Canada's Thought Control apparatus. This work is being forwarded by Barbara Kulaszka, Douglas Christie, Paul Fromm and Marc Lemire, all of whom worked with Ernst Zündel against Canadian censorship while Ernst was still in country.

A Vienna court has sentenced Wolfgang Fröhlich, a former city councilor, to four years in prison for Holocaust denial, adding another two-and-a-half years of a previous suspended sentence. It was the third time that Fröhlich, 56, was found guilty on similar charges, following letters he wrote to Austrian members of parliament and Pope Benedict XVI denouncing the Holocaust as a "Satanic lie," the APA news agency said.

Pleading "absolutely not guilty," according to APA, Fröhlich had already served 23 months behind bars since 2003. He gasped in court as the additional 30 months were added. Fröhlich, who was expelled from the far-right populist FPO party in 1994—is to appeal, said his lawyer, Harald Schuster. Austria has one of the strictest sets of laws surrounding Holocaust denial and neo-Nazi activity.

Dahlia, played by Jewess Hedy Lamarr, is exchanging vows of eternal devotion with Samson in the Holocaust Memorial Museum, where Samson stands chained. He has been imprisoned for reading "Holocaust Denial." Shall Samson recant? "My heart flies out to thee," intones Hedy in true Risë Stevens style. The descending chromatics of "*Mon coeur, s'ouvre à ta voix"* are heartrending. Samson is moved to tears. Armed with the Rudolf Report and Fritz Berg chemistry lessons on toxicity, he rises and strains against the chains, which can no longer restrain the truth. The iron crashes to the floor, burst by Samson's mighty revisionist muscles. The walls of the Holocaust Temple tremble as the crematory ovens of truth begin to burn. Hedy/Dahlia screams "Salome!" as the support beams of six million lies snap and she runs for her life. Kapos are being crushed by the falling structure. The truth has escaped.

The only thing worse than *Samson and the Gas Chamber* would be *Die Tote Stadt,* the city of the living dead, moving from Bruges to Auschwitz. One can just imagine "Marietta lied" playing in the camp theater, bringing tears to Der Führer's eyes. Why, the Korngold soap opera might even remind him

of dear Doctor Eduard Bloch, the Jew who treated Hitler's mother Klara for terminal cancer. There might even be a portrait of Hedy Lamarr, posterior exposed in true *Ecstasy* on top of the "gas chamber." Auschwitz, like Bruges, is still the city of the "living dead," in more senses than one.

Like Korngold's protagonist, we must now return to the world of the living.

This unique opera review, unseen in the mainstream press, was submitted by "Voltaire."

OTHER STUFF

Peter K. Clarke and I have had a few exchanges on the History News Network site—a page created for historians by historians. On 24 December 2006 I wrote at the end of a longer exchange: "Mr. Clarke: You write: 'There is an extensive literature available arguing that Germans did not [use WMD].' Why reject it out of hand? Do you have a couple, three names for me of these folk who argue that Germans did not use WMD (gas-chambers and gas vans) to murder civilians during WWII?"

Clarke did not respond and I figured it was finished. Then on October 9, 2007—nine months later—Clarke felt he could not just let it go. (post #103973). He wrote, "The use of gas chambers and gas vans by the Nazis is well-documented and no serious historian argues otherwise […]."

Clarke wrote several paragraphs in his response, including some jokes about wasting my time drinking margaritas on the Baja shore. Which informs me that he has been to my Website and read some of the stories there, stories oftentimes that focus on the weaknesses of my character, which I find interesting.

Nine months—perhaps a normal gestation period for an academic interested in suppressing revisionist arguments.

I wrote several paragraphs in response, then caught myself. I am not going to do that anymore (it says here). I wrote that we have a fundamental issue between us: During WWII did the Germans, or did they not, use gas chambers to attempt to "exterminate" the Jews of Europe? If they did, I have a very simple question for all concerned. The question is this:

"Can you provide the name of one (one) individual out of the millions—or as we like to say nowadays, hundreds of thousands—who was intentionally killed in a German "gas chamber" as part of a program of genocide meant to exterminate the Jews of Europe? Can you provide the proof for that one (one only) individual gas-chamber murder?

"Take a run at it. Ask the 'serious historians' you like to refer to help you.

"I'm waiting."

I'm not going to hold my breath. It might be another nine months.

I have received a post card from Germar Rudolf (!), who received my Christmas letter along with Ernst. This is the first time I have heard from him for over a year. He did not reply to my mail. I understood he was not receiving it, so I simply stopped writing, as I did with Ernst. There is something here that I don't understand, as our friend Paul Grubach has had a lively back and forth with Germar the best part of the last year. Anyhow, whatever was wrong, is now fixed. It felt very odd to not be able to communicate with Germar.

Smith's Report
is published by
Committee for Open Debate On the Holocaust
Bradley R. Smith, Founder

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Overseas--$49

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